

# From **Dabiq** To **Rome**

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## Some of the Aimmah ad-Da'wah Said...

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All praise belongs to Allah. We praise Him and give him thanks. We seek His forgiveness and turn to Him in repentance. We seek refuge with Allah from the evil of ourselves and from the evils of our actions. Whomsoever Allah guides, none can misguide. And whomsoever Allah leaves to stray, none can guide. I bear witness that there is nothing worthy of worship except Allah, alone with no partner. And I bear witness that Muhammad is His slave and messenger. He was sent with the guidance and the din of truth to manifest it over all other ways of life, even if the mushrikin hate it. May Allah send upon him salah, and also upon his family and companions, those whom are guides for the steadfast. As for what follows...<sup>1</sup>

It has reached us that some of the people are confused as to whether the jihad of the Muslimin against the people of Ha'il (i.e., a town in Arabia) - is this jihad legislated or not?

So we say, and with Allah is success, that jihad becomes legislated due to a number of matters, and from them:

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<sup>1</sup> Ad-Durar as-Saniyyah, v. 9, p.289-291 (Shamela).

Leaving the obedience to the wali al-amr (lit. guardian of affairs) of the Muslimin. Thus whoever departs from his obedience, then waging jihad against him is obligatory upon the entire ummah, even if that one is a Muslim. This is just as the jihad of 'Ali ibn Abi Talib (radiyallahu 'anhu) against the Khawarij, and he believed they were Muslim. He was asked with regards to their kufr: "They fled from kufr." And he said another time when asked about them: "They are our brothers who rebelled against us."

The proof for this is his (sallallahu 'alayhi wa sallam) statement, "Whoever comes to you while you are united upon a man wanting to break your ranks and split your jama'ah, then strike his neck whoever he was" (Muslim). The ummah has not stopped in any time or place waging jihad, as well the scholars waging jihad with them and inciting them towards that, against anyone who leaves the obedience of the imam of the Muslimin, and they (i.e., the scholars) outlined the virtues in that and the merits of those who establish it. No one from amongst them doubted it, except in the case where the imam orders disobedience to Allah, then it is not permissible for anyone to obey him. Rather, it is forbidden to obey the creation in disobedience to the Creator.

The people of Ha'il have been ordered to enter into the obedience of the imam, to stick to the Sunnah and the jama'ah, and to separate from the people of shirk, to enmity have towards them, and to make takfir of them. Thus they refused and disassociated from him. So the imam said - from the very beginning to this very day - to them that Shari'ah is the starting point between me and you. We w

They do not accept it and [instead] oppose it. Thus it is obligatory upon all the Muslimin to fight them to bring them under obedience, so that they adhere to what the imam commands in obedience to Allah (ta'ala).

**The second issue** from that which makes jihad obligatory against whoever perpetrates it: not making takfir al-mushrikin or doubting their kufr. For indeed, that is from the nullifiers of Islam and it invalidates it. Therefore, whoever is described as one such as that, then he disbelieved, his blood and wealth become permissible, and it is obligatory to fight him until he makes takfir of the mushrikin.

The proof for that is his (sallallahu 'alayhi wa sallam) statement, "Whoever says la ilaha illallah and disbelieves in what is worshipped besides Allah, his wealth and blood is protected" (Muslim). Consequently, his wealth and

blood being protected depends upon two matters:

1. The statement: la ilaha illallah.
2. Disbelief in what is worshipped besides Allah.

Thus the slave's blood and wealth are not sanctified until he comes with these two matters:

1. The statement of la illa illallah, and what is intended is its meaning, not to just utter it, and its meaning is to single out Allah with all the types of worship.
2. Disbelief in what is worshipped besides Allah, and what is intended<sup>2</sup> by that is takfir al-mushrikin, and bara'ah from them and what they worship alongside Allah.

**(NOTE:** Some misguided innovators who twist and bend the speech of the scholars in order for it to fit into their bid'ah shamefully attempted to take this part and say: "Look! Takfir al-mushrikin is asl ad-Din, oh Qitaliyyah!" If one did not know better then one would assume they are ignorant of the Arabic language, but they are not. One can see the clear difference in explaining the two issues in the original Arabic:

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<sup>2</sup> The Arabic word is al-murad, and it carries the meaning of wanted, intended, desired, and required.



الأمر الأول: قول: لا إله إلا الله;  
 الثاني: الكفر بما يعبد من دون الله.  
 فلا يعصم دم العبد وماله، حتى يأتي بهذين الأمرين:  
 الأول: قوله: لا إله إلا الله، والمراد معناها لا مجرد لفظها، ومعناها  
 هو توحيد الله بجميع أنواع العبادة.  
 الأمر الثاني: الكفر بما يعبد من دون الله، والمراد بذلك تكفير  
 المشركين، والبراءة منهم، ومما يعبدون مع الله. فمن لم يكفر  
 المشركين من الدولة التركية، وعباد القبور، كأهل مكة وغيرهم، ممن  
 عبد الصالحين، وعدل عن توحيد الله إلى الشرك، وبذل سئة رسوله  
 صلى الله عليه وسلم بالبدع، فهو كافر مثلهم، وإن كان يكره دينهم،

In the first issue the scholars in question mentioned the meaning of la ilaha illallah, while in the second they did not say the meaning is takfir al-mushrikin full stop, as the meaning is clear in the wording of the hadith. And with that, what that meaning requires is takfir al-mushrikin. This is just as how Shaykh al-Mujaddid Muhammad ibn ‘Abdil-Wahhab outlined the levels of kufr bit-taghut, and what is known is that not every level therein is equal; from it you have its foundation, requirement, and its perfection depending on ability. However, like all people of bid‘ah they cling to very general and ambiguous wordings and phrases and leave off the clear unambiguous wordings and phrases, as these scholars mention explicitly shortly after this the reason for the kufr of the one who refrains from takfir al-mushrikin, and **spoiler alert**: it is not because one negated and did not fulfill asl ad-Din.)

Therefore, whoever does not make takfir of the Turkish [Ottoman] state, the grave-worshippers - like the people of Makkah and others - from those who worship the righteous and forsake the tawhid of Allah and replace the Sunnah of the Messenger (sallallahu ‘alayhi wa sallam) with bida’, then he is kafir like them, even if he despises their religion and hates them and loves Islam and the Muslimin. **Indeed, those who do not make takfir of the mushrikin have not affirmed belief in the Quran.** For verily, the Quran has made takfir of the mushrikin and has ordered to make takfir of them, to take them as enemies, and to fight them.

**(NOTE:** This is the clear unambiguous reason why one who does not make takfir al-mushrikin falls into kufr. It is for belying the texts which have come stating and ordering takfir al-mushrikin.

ويبغضهم، ويحب الإسلام والمسلمين ; فإن الذي لا يكفر المشركين،  
 غير مصدق بالقرآن، فإن القرآن قد كفر المشركين، وأمر بتكفيرهم،  
 وعداوتهم وقتالهم.

The speech of scholars in this regard are quite clear and hard for anyone to consciously deny. Those who come and say to us: “Yes! Ok! One of the reasons is for belying the texts! Yes! But! Oh Qitaliyyah! That isn’t the only reason!” Those who say such are insincere idiots, muftadi‘ah, even if they attempt

to cover it with sweet ‘asal (honey), for it is inverted honey (las’a, lit. to burn or sting). They have no clear proof, and they are those who can not comply and accept the clear proof. There is only one reason or avenue the kufr comes from for one who does not make takfir al-mushrikin, and it is for belying the texts. The reason one is a mushrik for worshipping an idol or a grave or legislating and laying down laws is because he negated and did not fulfill asl ad-Din; which from it is singling out Allah alone with all types of worship and not committing shirk. So while one who does not fulfill that has certainly belied the texts, we do not call him a mushrik for that, as he may be ignorant of those texts. However, that is irrelevant here as the reason we call him a mushrik is because he did not come with asl ad-Din. This is in stark contrast to one who does not make takfir al-mushrikin, as he could indeed be ignorant of the texts while fulfilling asl ad-Din, and therefore still be a muwahhid. For a detailed analysis, return to issues #1 and #10. Or, look forward to the book that we ask Allah make a dagger in the throats of the enemies of tawhid and the Sunnah: *Clarifying Matters of Methodology* by the Delegated Committee of the Islamic State.)<sup>3</sup>

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<sup>3</sup> All praise belongs to Allah in the beginning and in the end, the entire series has been fully translated

Shaykh Muhammad ibn ‘Abdil-Wahhab (rahimahullah) in *Nawaqid al-Islam* said, ““Whoever does not make takfir of the mushrikin, or doubts their kufr, or validates their way has disbelieved.”

And Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “Whoever calls upon ‘Ali ibn Abi Talib has disbelieved, and whoever doubts his kufr has also disbelieved.”

**The third matter** from that which makes jihad obligatory against whoever perpetrates it: aiding and supporting the mushrikin against the Muslimin, either by the hands, tongue, by the heart, or with their wealth. All of that is kufr which expels one from Islam. Thus whoever aids the mushrikin against the Muslimin and gives them from his wealth money to help the mushrikin in their war against the Muslimin, through his choice, has undoubtedly disbelieved.

Shaykh Muhammad ibn ‘Abdil-Wahhab said in *Nawaqid al-Islam*, “Eighth: aiding and supporting the mushrikin against the Muslimin. The proof for this is His (ta‘ala) saying, ‘Oh you who believe, do not take the Jews and Christians as allies. They are allies of each other, and whoever allies with

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and is now in the process of being revised, edited, proofread, and published as a book, bi-ithnillah.

them from amongst you, then indeed he is from them.’”

Therefore, whoever can be described with one of these descriptions from which nullify Islam, or prevents something from the clear rites and laws of Islam, or refrains from performing something from the clear rites and laws of Islam, then jihad is waged until they accept and apply it.

With this it becomes clear to you that jihad against the people of Ha'il is from the most virtuous jihad. However, no one will be able to see and recognize this except for the people of insight. As for those who have no insight, then he will not see jihad valid except against the people of idols only and does not view jihad against those who say the two testimonies as valid.

Rather, this matter even became confusing to some of the best of people of our times. Similar to what 'Umar said to Abu Bakr as-Siddiq (radiyallahu 'anhu), "How can you fight the people when the Prophet said: 'I was ordered to fight the people until they say la ilaha illallah. So if they say that, then their blood and wealth are protected from me, except for its right?'" Abu Bakr replied, "Verily, zakah is from its right. By Allah, if they prevented from me a rope that they used to give to the Messenger of Allah (sallallahu 'alayhi wa sallam) I will fight them over it."

This proves that whoever refrains from a right from the rights of Islam, then jihad becomes obligatory against him, and that this jihad is one of the most virtuous of deeds. Only those who are from the most insightful of people would be able to see that this is the truth, and he should praise Allah for that. The evidence that only the most insightful people would be able to comprehend this is the discussion between Abu Bakr and 'Umar (radiyallahu 'anhuma). He (i.e., Abu Bakr) understood that jihad against them was the truth, even though they uttered the two testimonies and abandoned shirk, but 'Umar did not understand that until it was made clear to him by Abu Bakr (radiyallahu 'anhu).

The 'ulama (rahimahumullah) have considered this as one of the virtues of Abu Bakr, and this is sufficient for whomsoever intends to find the truth. But as for those whose hearts have been blinded by whims and desires from the guidance, then there is no hope for him. And there is no might nor strength except with Allah, the Most High, the Mighty. And praise belongs to Allah, the Lord of creation. May Allah send salah and salam upon our prophet Muhammad, his family, and his companions.

HAVE HUSN ADH-DHANN AND YOU WILL LIVE IN HAPPINESS

HUSN ADH-DHANN IS THE MOST PROTECTIVE OF SHIELDS

HE WHO HAS NEGATIVE ASSUMPTIONS WILL BE REWARDED WITH THE SAME

RARELY HAS SOMETHING ABHORRENT BEEN REWARDED WITH SOMETHING GOOD

## HUSN ADH-DHANN

(POSITIVE ASSUMPTIONS)

**DHANN (AN ASSUMPTION): A BELIEF THAT CAN EITHER BE CORRECT OR INCORRECT. TO HAVE A POSITIVE ASSUMPTION OF SOMEONE IS TO THINK WELL OF THEM RATHER THAN TO THINK BADLY OF THEM.**



1

Your Heart Is at Rest,  
Your Breast Is at Peace,  
and Your Soul Remains  
Pure

2

The Door to Fitnah and  
Evil Is Slammed in the  
Face of the Cursed  
Shaytan

3

Love Remains among  
the Muslims and Their  
Honor Is Protected

Allah's Messenger ﷺ said, "Beware of assumptions, for assumptions are the falsest of speech. Do not eavesdrop on one another, spy on one another, compete with one another [in an unfriendly manner], envy one another, hate one another, or turn your backs to one another. Be slaves of Allah and brothers." (Reported by al-Bukhari and Muslim)

'Umar Ibn al-Khattab رضي الله عنه said, "It is not permissible for a Muslim who hears a statement from his brother to interpret it with a bad meaning when he sees a way to interpret it with a good meaning instead." He also said, "One who does not gain any benefit from his assumptions will not gain any benefit from himself." (Al-Adab ash-Shar'iyah by Ibn Muflih)

### HUSN ADH-DHANN BETWEEN SPOUSES:

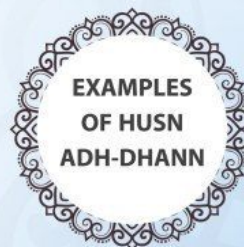
Abu Hurayrah رضي الله عنه narrated, saying, "A man came to the Prophet ﷺ and said, 'O Messenger of Allah, my wife has given birth to a black boy, and I have denied him.' So the Prophet ﷺ said to him, 'Do you have any camels?' He said, 'Yes.' So he said, 'What are their colors?' He said, 'Red.' So he said, 'Are there any grey ones among them?' He said, 'Yes.' So he said, 'So how is that?' He said, 'Perhaps, O Messenger of Allah, it is heredity.' So the Prophet ﷺ said, 'And this (referring to the boy), perhaps it is heredity.'" (Reported by Muslim)

### HAVING HUSN ADH-DHANN OF ALLAH:

Jabir رضي الله عنه narrated, saying, "I heard Allah's Messenger ﷺ three days before his death saying, 'Let not one of you die except that he has positive assumptions of Allah ﷻ.'" (Reported by Muslim)

### HUSN ADH-DHANN AMONG THE MUSLIMS:

"Why then, when you heard it (the slander against 'Aishah), did not the believing men and believing women assume well of themselves and say, 'This is an obvious lie?'" (An-Nur 12)



It is upon the Muslim to have good assumptions of his Muslim brothers as much as possible, for doing so is a deed with which Allah ﷻ is worshiped, and it is deserving of one's efforts. It is sufficient as a gain that by having good assumptions one's breast will be at ease and the paths of Shaytan will be cut off.



Naba Infographic  
Shawwal 1439 AH



### Congratulating the Taghut Erdogan on Winning the Elections

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Since the taghut Erdogan was re-elected into office in the secular nationalist state of Turkey, and with many callers to the gates of Jahannam congratulating him and his party for this, we would like to make mention of a fatwa that one of the scholars who fulfilled the legacy left behind by the Aimmah ad-Da'wah passed.

Shaykh Hamud ibn 'Uqla ash-Shu'aybi (rahimahullah) was asked about **the ruling on congratulating the kuffar on their festivals and on winning the elections.**<sup>4</sup>

He replied: "All praise belongs to Allah, the Lord of creation. And may the salah and salam [of Allah] be upon our prophet Muhammad, his family, and upon his companions altogether. As for what follows... Verily, congratulating

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<sup>4</sup> The question came after the tawaghit in the Arabian Peninsula congratulated their brother Putin when he won the elections and can be found below.  
[http://www.ilmway.com/site/maqdis/MS\\_16368.html](http://www.ilmway.com/site/maqdis/MS_16368.html).

the kuffar and sending blessings to them for taking office **is a shar'i forbiddance**. Because that is inclining towards them, muwalah<sup>5</sup> to them, contrary to wala and bara which is an asl from usul ad-Din, due to the fact they are enemies of Allah, His Din, and His messenger. This is especially the case if the kafir whom he is congratulating is a war criminal, whose hands are still dripping in the blood of the Muslimin, such as the taghut, the president of Russia who said - and refuge is sought with Allah - in defiance to the Lord of creation: 'We will continue the war, even if we have to fight Allah and He fights us.' Thus it is obligatory upon every Muslim to hate this, his likes, and to have animosity towards them. As well as make goodly provisions to wage war and jihad against them, and to distance oneself from those who incline towards them and have muwalah to them, because that exposes one to the anger and punishment of Allah. He (ta'ala) said, 'And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped' (Hud: 113). The noble Quran is full of ayat warning against muwalah to the kafirin and inclining towards them; judging those who ally with them as being from them.

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<sup>5</sup> This carries the meaning of loyalty, alligience, and similar terms.



He (ta'ala) said, 'Oh you who believe, do not take the Jews and Christians as allies. They are allies of each other, and whoever allies with them from amongst you, then indeed he is from them.'"

"And bara'ah from the kafirin: iman is not established with the slave except with its achievement. For that reason our father Ibrahim ('alayhis-salam) disassociated from his father and people. He (ta'ala) said, 'And when Ibrahim said to his father and people: Indeed I am innocent from that which you worship, except for Him who did create Him. Verily, He will guide me' (az-Zukhruf: 26). And He (ta'ala) said, 'Indeed, there has been a good example in Ibrahim and those with him, when they said to their people: Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has appeared between us and you, hostility and hatred forever until you believe in Allah alone' (al-Mumtahanah: 4). And the likes of these ayat in the noble Quran are many. Thus how can a Muslim establish these ayat while congratulating and sending blessings to the enemies of Allah and His messengers, and the enemies of humanity..." (End of his words).

Although the above was regards to a kafir asli like Putin, the same applies, without any doubt, to a kafir murtadd like Erdogan who has disavowed

himself from Islam and tawhid by adopting the religion of secularism and waging war against the awliya of ar-Rahman.

Those who displayed their ignorance of tawhid after he won the elections, making extremist statements of congratulations and the sending of blessings that Shaykh Hamud ibn 'Uqla, with proof from the Quran, mentioned was a type of muwalah towards the kuffar, add to this their considering the taghut Erdogan as some righteous Muslim and believing that he is a muwahhid, then there is no doubt that they are brothers of Erdogan in kufr and apostasy.

Reason being is believing that a kafir is a Muslim, i.e., not making takfir of the mushrikin and for validating their way. Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab (rahimahullah) explains, "Whoever does not make takfir of the mushrikin, or doubts their kufr, or validates their way has disbelieved by ijma'." And a proof and speech for that has preceded on p. 3-4.

The kufr and shirk of Erdogan is clear and in open daylight for any and all to see. If one happens to be ignorant of his situation and kufr, then the proofs are shown to him from the Book, the Sunnah, and the consensus. After that, if one still believes Erdogan is a Muslim,

or doubts his kufr, or validates his way, then he is a kafir for belying the texts.

Shaykh Sulayman ibn ‘Abdillah (rahimahumallah) said with regards to some apostates in his time, “If someone doubts their kufr or is ignorant of their kufr, it is to be clarified to him using evidences about their kufr from the Book of Allah and the Sunnah of His messenger (sallallahu ‘alayhi wa sallam). After that, if he doubts or hesitates, then he is a kafir according to the agreement of the scholars, since the one who doubts the kufr of a kafir is himself a kafir.”

As far as feeling happy for him winning or preferring him over another kafir, then that is a different image and not from this picture, which is clear, and all praise belongs to Allah. When the muwahhid Sahabah (radiyallahu ‘anhum) rejoiced at the victory of Rome over Persia, it was to spite the mushrikin, and they rejoiced over kuffar who were not waging war against Islam.

Shaykh Abul-Hasan al-Mujahir said speaking about the shuyukh and preachers of misguidance, “They are those who gave their blessings to the rule of the tyrannical kafir. They propagated and rejoiced at his presidency despite its deviance. They came to him from all the lands, congratulating him on what he

manifested openly of blatant apostasy and disbelief. They took his lands as a hotbed for their operations and a shelter for their disgrace and ignorance. They defaced the signs of guidance with their hands and killed what remained of glory in the face of the kuffar, taking them instead as brethren. How evil are those hands and that brotherhood. They brought kufr closer and made it a trivial matter. They disfigured and deformed the great Din. Thereby, the deceptions increased, the innovations spread, and desires were worshiped, and how evil an object of worship! The praiseworthy was not distinguishable from the blameworthy nor was the blameworthy distinguishable from the praiseworthy. The worst calamity and uttermost lowliness was in that they became leaders for the people, calling them to darkness. They are merely cowardly, fearing people more than Allah, or arrogant, seeking fame, celebrityhood, and prestige, or afflicted with the love of vanities and fear of losing dunya. They magnified their corruption and abuse, buried the pure truth, and spread wickedness. There are many, many of them, but we will not go into length therein, for there is so much to mention. May Allah disfigure their empty souls, their hired beards, and their false tongues. ‘Iyad al-Yahsibi said in his book *Tartib al-Madarik wa Taqrib al-Masalik* that “Abu Bakr Isma’il ibn

Ishaq ibn ‘Udhrah was asked about the khutbah-givers of Bani ‘Ubayd, the false Fatimids. It was said to him, ‘They are Sunni.’ He said, ‘Do they not say, ‘O Allah, send blessings upon your slave al-Hakim and grant him inheritance of the Earth?’” They said, ‘Yes.’ He said, ‘Imagine if a khutbah-giver gave the khutbah, beginning with praise for Allah and His Messenger, doing the praise well, and then said, ‘Abu Jahl is in Jannah.’ Would he be a kafir?’ They said, ‘Yes.’ He said, ‘Al-Hakim is worse in kufr than Abu Jahl.’ Ad-Dawudi was also asked about the matter and said, ‘Their khutbah-giver who gives khutbah for them and supplicates for them on Jumu‘ah is a kafir who should be killed. Repentance is not to be demanded of him. His wife is haram for him. He does not inherit from Muslimin nor do they inherit from him. His wealth is to be seized by the Muslimin.’”

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## News Headlines

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### **9 Syrian Regime Soliders Killed in the Suwayda Desert**

At least 9 Syrian soldiers are killed, a number of others are wounded, and a

BMP and an ambulance are destroyed in an attack by Islamic State fighters near Bi'r Na'amah in the Suwayda desert.

### **20 More Soldiers Killed by an Ambush in Suwayda Desert**

An officer and approximately 20 other Syrian soldiers were killed in an ambush executed by the Islamic State fighters yesterday near Tal Ghanim in Safa area in the Suwayda desert

### **Attack on a Checkpoint of the Murtadd Egyptian Army Near the Rafah Port**

After trusting in Allah, the Khilafah soldiers raided the as-Sabah checkpoint, which the murtadd Egyptian army took as their barracks, near the Rafah port, and clashed with them using light and medium weapons and RPG shells, killing and wounding many of them. The mujahidin returned afterwards to their locations safely, and all praise is due to Allah.

### **7 Rafidi Mobilization Members Liquidated and 3 Others Arrested in Northwest as-Siniyah**

Last night, by Allah's grace alone, a number of Khiladah soldiers raided the homes of Rafidi Mobilization members in several villages in the northwest of as-Siniyah city, where Allah enabled them to arrest 10 murtaddin and then liquidate 7 of them later on, and all praise is due to Allah.

### **7 Apostates Killed East of Tikrit**

At least 7 members of the Popular Mobilization militia were killed and wounded yesterday in an attack by Islamic State fighters on the village of Zubaidat east of Tikrit in Salahuddin.

### **Apostates of the Pro-Afghan Militia Killed and Wounded in Kunar**

13 pro-Afghan government militia personnel were killed and 5 others were wounded in a martyrdom attack with an explosive vest in the district of Soki in Kunar.

### **The Khilafah Soldiers Attacked a Checkpoint for the Murtadd Afghan**

### **Army in Darzab Directorate in Jowzjan**

With success from Allah, the Khilafah soldiers attacked a checkpoint for the murtadd Afghan army in Darzab directorate in Jowzjan, where they clashed with them using light and medium weapons. They killed and injured 3 murtaddin, and captured ghanimah of a 4x4 vehicle and a variety of weapons and ammunition. The mujahidin then returned to their locations safely, and all praise is due to Allah.

### **The Khilafah Soldiers Attacked Murtadd Tribal Mobilization Posts East of Tikrit**

By Allah's grace alone, a number of Khilafah soldiers attacked murtadd Tribal Mobilization posts in az-Zubaidat village near Tal Kasibah, east of Tikrit, where the fierce confrontations between the Khilafah soldiers and the murtaddin resulted in the killing and injuring of 7, including the village chief. In a similar context, an explosives expert in Regiment 11 of the general police was killed in an explosive device detonation in the same area, and all praise is due to Allah.



